

PRANAM



ANANDA MARGA SUVA SECTOR NEWSLETTER

JAN - FEB 1982

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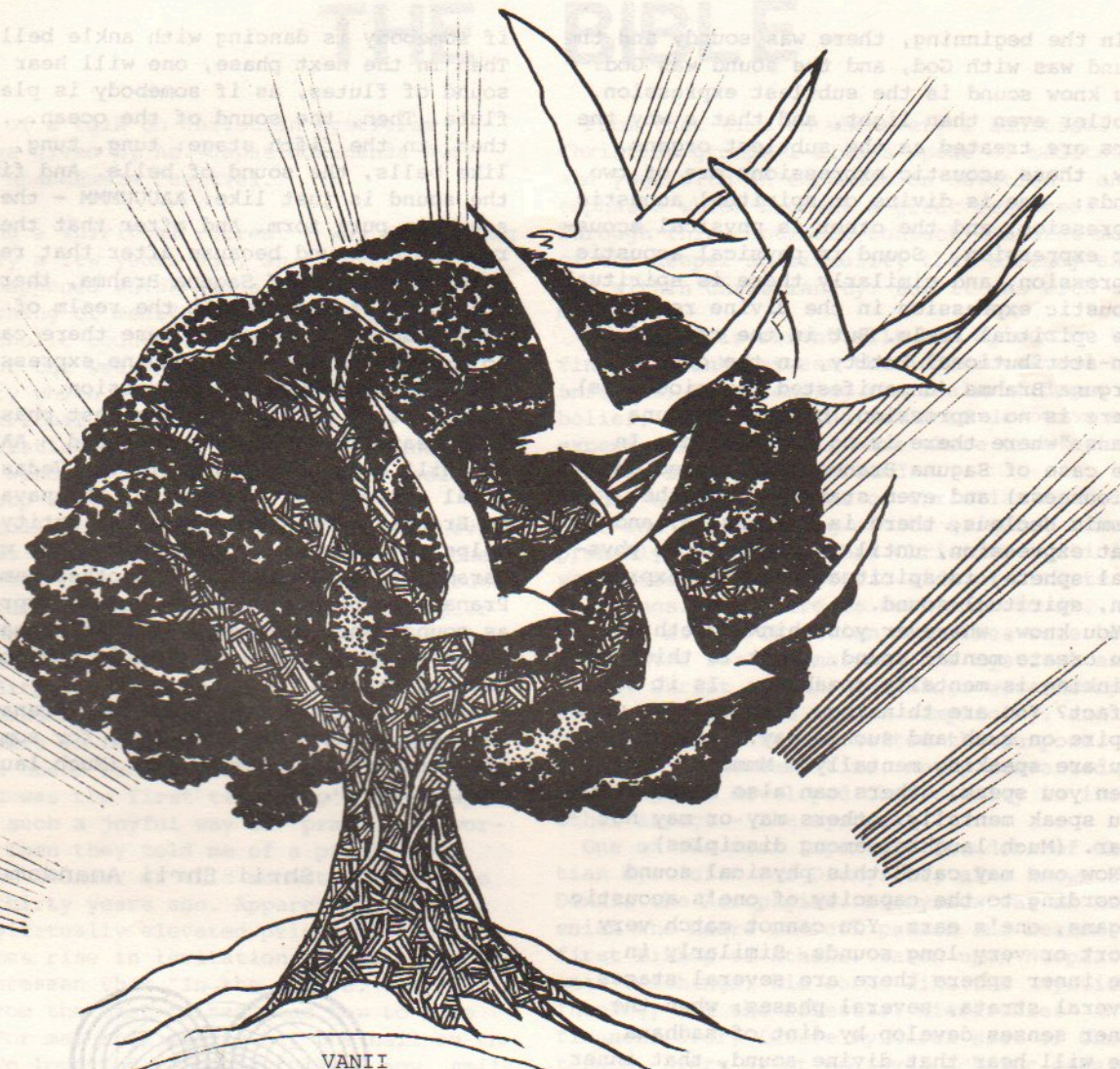
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THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore every Ananda Margi must have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for scores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margi to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of right conduct.

SHRII SHRII ANANDAMURTI

NEW YEARS VANII 1982



VANII

New Year's Message

Spread out the sermon of amity among mankind. Remind one and all that the establishment of human excellence does not lie in hypocrisy but in simplicity and sincerity. Make them all realize that every individual human problem whether big or small is the problem of the universal humanity. Make them also understand that the origin as well as the finality of the entire mankind is one and the same.

Shrii Shrii Anandamurti
Jan 1st, 1982

THE DIVINE SOUND

In the beginning, there was sound, and the sound was with God, and the sound was God. You know sound is the subtlest expression, subtler even than light, and that's why the ears are treated as the subtlest organs. Now, these acoustic expressions are of two kinds: one is divine or spiritual acoustic expression, and the other is physical acoustic expression. Sound is physical acoustic expression, and similarly there is spiritual acoustic expression in the divine realm, in the spiritual realm. But in the case of the Non-attributional Entity, in the case of Nirguna Brahma (unmanifested consciousness), there is no expression, because Nirguna means "where there is no expression". In the case of Saguna Brahma (manifested consciousness) and even starting from the Cosmic Nucleus, there is expression, and that expression, until it reaches the physical sphere, is spiritual acoustic expression, spiritual sound.

You know, whenever you think something, you create mental sound. What is thinking? Thinking is mentally speaking. Is it not a fact? You are thinking, "Ah, my visa will expire on such and such a day." Actually you are speaking mentally. Mmmmmmm. And when you speak, others can also hear; when you speak mentally, others may or may not hear. (Much laughter among disciples).

Now one may catch this physical sound according to the capacity of one's acoustic organs, one's ears. You cannot catch very short or very long sounds. Similarly in the inner sphere there are several stages, several strata, several phases; when the inner senses develop by dint of sadhana one will hear that divine sound, that inner sound. It is known as the sound of silence. What? The sound of silence. It is known as the Om sound in Sanskrit. Pranava or the Om sound.

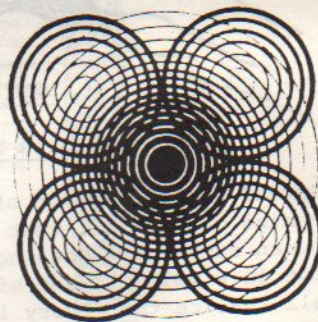
When these inner senses develop, then in the first phase the sadhaka (meditator) can hear that inner sound, that inner voice, that divine sound. In the first phase it is like the sound of crickets. You know, the cricket is an insect which creates a pauseless sound in the open fields, particularly in the rainy season. Mmmmm...one will hear cricket sound. Then in the next phase, as

if somebody is dancing with ankle bells. Then in the next phase, one will hear the sound of flutes, as if somebody is playing flute. Then, the sound of the ocean...and then, in the fifth stage: tung, tung, just like bells, the sound of bells. And finally, the sound is just like: AAUUUMMM - the Om sound in pure form. And after that there remains no sound because after that realm, after the scope of Saguna Brahma, there is the scope of Nirguna. In the realm of Nirguna there can be no sound because there can be no expression. Not even divine expression, not even supra-psychic expression.

By dint of sadhana, in the last phase you will hear the sound, the Om sound - AAUUUMMM. You will hear that sound. In the Vedas (spiritual scriptures) it is said, "Pranava atmakam Brahma" - Pranava means that entity that helps the sadhaka to come in contact with Paramapurusa. In Sanskrit, another name for Pranava is Shabda Brahma - Brahma expressed as sound. When one can hear that Pranava, in the next phase one will come in contact with Nirguna Brahma.

So the day will come when this Pranava will become a reality for you. Now, for some of you, Pranava is a dreamland. (Much laughter of disciples).

Shrii Shrii Anandamurti



THERE ARE NO JOKES IN THE BIBLE

Part I of a talk on Christian Mysticism and Yoga given by Ac. Japasiddhananda Avt. at the Anandamela Festival.

During a spiritual retreat I was conducting in Italy a few years ago, an interesting thing happened which had a great bearing upon my teaching of meditation in that predominantly Catholic country. About forty persons had come for the weekend retreat at a beautiful monastery which had been converted to cater for spiritual groups. As we were the first non-Christian group to use it, the nuns who ran it were curious to see what our meditation group would be like.

The collective meditation on Saturday evening was an extra sweet, extra blissful one. The marble floor and high ceiling contributed beautiful echoes as we sung and danced kiirtan; the quietude of meditation which followed was filled with an ecstatic depth. After the meditation, I noticed that three nuns were standing in the open doorway of the hall with tears in their eyes and joyful expressions on their faces. Talking with them, they said it was the first time they'd ever experienced such a joyful way of "prayer and worship". Then they told me of a prediction that the founder of this monastery had made about thirty years ago. Apparently he was a very spiritually elevated priest who would sometimes rise in levitation during a sermon. He'd foreseen that "In the future, they will come from the East to teach us how to love God". For me, this really hit the nail on the head. To love God is to be full of joy, smiling and laughing, singing and dancing, happiness - you can't have love without these things. This is what was lacking in Christianity! The whole emphasis was wrong: fear, sadness, mortification, sins, repentance, - a distinct lack of joy. Why, there's not a single joke in the whole Bible! Too much dwelling on negativity. You get the feeling that God's just waiting to hit you on the head with a sledge hammer the first time you do something wrong, sending you down to eternal condemnation unless you fearfully repent with a quota of "hail Marys".

From that time on whenever I addressed Christian groups I always spoke of meditation and yoga with an emphasis on devotion - an emphasis which brought a great response. Through this continued contact I learnt more of the deeper spirituality that already existed within Christianity. But it was with the mystics.

Mysticism is essentially the endeavour to find the link between the individual and the infinite. Transcending the realm of dogma and belief, it reaches the realm of devotion and experience. And it is here where true spiritualists find common ground.

What are the origins of Christian mysticism?

If one knew nothing of its origins, it would probably be assumed that Christian mysticism was based on the esoteric side of Christ's teachings. Yet there is much more to it. After Christ, as the Christian doctrines were being formulated for the masses, the mystical aspect of Christ and his teachings were downplayed. The emphasis was on simplicity, and parables and miracles suited the purpose. However at the same time, newly converted philosophers developed Christianity in its other aspect - the mystical.

One of the most important founders of Christian mysticism was Dionysius, also known as Dennis the Aeropagite. Dionysius was an Athenian who heard St Paul preach and became the first Bishop of Athens. Based upon Neoplatonic teachings, his works like the "Mystical Theology and the Celestial Hierarchies" influenced every future mystical sect of Christendom. Every great medieval scholar made use of his writings; one professor says that even the Summa Theologiae of St. Thomas Aquinas is but "a hive in whose varied cells he duly stored the honey which he gathered" from the writings of Dionysius, and he became the bread on which all the great mystics fed.

Nor was Dionysius alone. There was Philo, a Jew of Alexandria who introduced the concept of infinity; Plotinus, a saintly Greek of Egypt who had studied Persian and possibly Indian philosophy; and even the influence of Pythagoras, who had the wisdom of the Egyptians, the Magi, Indians and Jews, cannot be

overlooked.

The influence of Dionysius on the mystics is well illustrated in the following passage from Albertus Magnus:

"When St. John says that God is a Spirit and must be worshipped in spirit, he means that the mind must be cleared of images. When though prayest, shut thy door - that is, the door of thy senses. Keep them barred and bolted against all fantasies and images. Nothing pleases God more than a mind free from all occupations and distractions. Such a mind is in a manner transformed into God, for it can think of nothing, and love nothing except God; other creatures and itself it only sees in God. Who ever penetrates into oneself, and so transcends oneself, ascends truly to God."

This passage could just as easily have been written by an Indian yogi or a Persian sufi. It's similarity with meditation is obvious, and it shows how the nature of true spiritual exploration and experience is common to all. Unfortunately however, mysticism within Christianity today is very scarce indeed. Within Catholicism, only the Trapist monks retain some tradition of mysticism as an order, meditating regularly in the seclusion of monasteries and even caves. Of course there are, as there probably have always been, individuals who themselves penetrate the depths of spiritual experience but they too are rare, and kept obscure by the church. One reason for the scarcity is the campaign of terror against "witches" etc, a few centuries ago. Displaying any sign of mystical power, knowledge or experience was suppressed by death in the church's effort to maintain absolute power in all matters spiritual.

In the Orthodox tradition, it seems that mysticism is more accepted, though again still rare. Perhaps the most widely known centres of Orthodox mysticism are the monasteries of Mt. Athos in Greece, where many of the monks dedicate themselves totally to a contemplative life. Here too parallelisms to yogic meditation have been found, such as the practise of Pranayama, a process for controlling the breathing process to facilitate a greater concentration of the mind. Another technique used by a saintly monk bore many similarities to the yogic use of a mantra in

meditation. He would begin his meditation by reciting a passage that finished with the words "Jesus Christ". He would repeat this 1000 times, then reduce the phrase to half, and repeat that 1000 times. This process would continue until he was left with only one word, Christos (Christ), which he repeated continually until he entered a blissful state beyond expression.

One of the controversial points which often arises when a comparison such as this is being made, is the question of whether or not one can attain Oneness with God. The yogic concept of union is like sugar dissolving in water, not like sugar being mixed with sand where the separate identity or ego is retained. Whilst a lot of Christian theologians aren't prepared to admit the possibility of becoming One with God, Christian mystics do maintain the concept. Consider the following verse taken from the poem "The Supersensual Nature of Divine Darkness" by St John of the Cross:

He who really ascends so high
Annihilates himself
And all his previous knowledge
Seems ever less and less
His knowledge so increases
That he knoweth nothing
All science transcending

St John often used the term Total Kenosis in which he meant the total annihilation of the individual ego or 'I'. Even in the bible there are passages which could be understood only in terms of a God who is in all, and in whom all are contained. For example: "I am in my Father, and ye in Me and I in you", "I and my Father are One", and "Know ye the kingdom of heaven is within ye".

More importantly, beyond words are the experiences of the mystics and saints like St Francis, who had tasted the state of Samadhi, union with God. He fell into the trance-like state but was unable to describe it when he regained normal consciousness. With gleaming eyes and a beaming face, he described it only as a state of Supreme Bliss - the same expression often used by yogis.

Inevitably, the next question that arises is about the nature of God. Although Christianity has the concept of God the Trinity - the Father, Son and the Holy Spirit are all one, it has no rational or philosophical explanation of this. It is generally accepted as a 'mystery', or more accurately, a dogma. Yet when it is looked at from the viewpoint

of yogic philosophy, it does make sense.

Briefly, the yogic concept of God, the Supreme Causal Entity, is that from which all living and inanimate existence has come. God (Brahma) has two attributes, consciousness (Shiva) and Energy (Shakti), which are only different terms for different aspects of the singular entity, God. Consciousness (Shiva) is parallel to the concept of Father, the manifest world parallel to the Son, and Energy (Shakti), parallel to the Holy Spirit. Whilst the Consciousness - Father comparison is fairly straight forward, the other two require further explanation.

Jesus is considered to be the Son of God, whilst at the same time, "I and my Father are One", and "I am in my Father, and ye in Me and I in you". Obviously, the Father, Son and all creation are One. Jesus called himself the son of man, and did not claim to be the only son of God, as seen in the following: "Be ye therefore perfect, even as your Father which is in heaven is perfect". The "son" could also be understood to mean any spiritually established person, as suggested from this passage in Revelations: "He that overcometh shall inherit all things; and I will be his God, and he shall be My son."

The Holy Spirit is perhaps the least understood concept even amongst Christians, yet it is readily understood from the yogic perspective. "Spirit" comes from a Latin word meaning air in motion, such as breath or wind. Breath and wind suggest life. They thought of wind blowing across wide expanses of earth, drying out and warming the soil so that life springs from it. They called this wind the life-giving breath of God. Hence, God as the giver of life was called the Spirit.

Genesis describes how the spirit of God brought design and life into the universe, brought order out of chaos, and developed plant, animal and human life. In yogic philosophy the cosmic energy, Shakti, brings the manifest world (order) out of the unmanifest (chaos). The same Shakti manifest in the individual entities is called Prana, the vital energy or life force without which neither plant, animal or human can live.

Holy Spirit is also used in another sense, like the experience of the disciples of Christ. The night before Jesus was arrested, he asked the disciples to stay up all night to pray with him, but they all went to sleep. He woke them up to pray with him, but again they slept. The disciples weren't really all that strong in their belief and

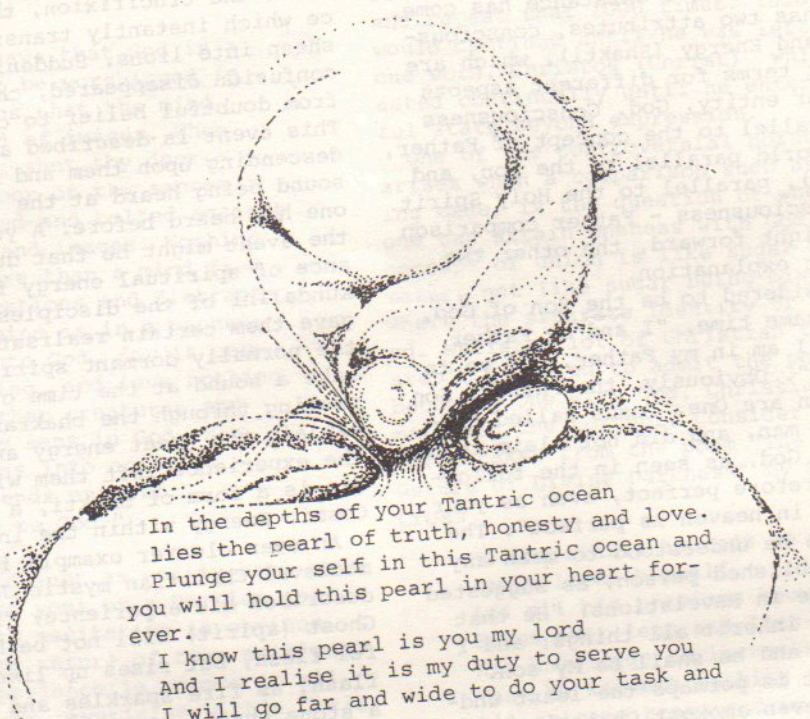
actions; in fact it seems that they were quite weak in many respects. Yet shortly after the crucifixion, they had an experience which instantly transformed them from sheep into lions. Suddenly their doubts and confusion disappeared, changing virtually from doubtful belief to clear knowledge. This event is described as the Holy Spirit descending upon them and mentions a strange sound being heard at the time, one that no-one had heard before. A yogic explanation of the event might be that due to a transmittance of spiritual energy from the Guru, the kundalini of the disciples was awakened and gave them certain realisations. Kundalini, the normally dormant spiritual energy, may make a sound at the time of awakening and passing through the chakras, and would also explain the great energy and conviction that the experience left them with. Kundalini again is a form of Shakti, a manifestation of Cosmic Energy within the individual.

An even clearer example is that of the medieval Christian mystic Jacob Boehme who described his experience: "For the Holy Ghost (spirit) will not be held in the sinful flesh, but rises up like a lightning flash, as fire sparkles and flashes out of a stone when a man strikes it. The Holy Spirit rises up, in the seven unfolding fountain spirits, into the brain, like the dawning of the day, the morning redness..... though an angel from heaven should tell this to me, for all that I could not believe it... But the Sun itself arises in my spirit, and therefore, I am most sure of it." Here the reference to the Holy Spirit is almost identical to yogis experiences of kundalini rising through the six chakras to the seventh "in the brain". Boehme's statement shows clearly the essence of mysticism: that spiritual experience is the only valid basis for spiritual knowledge.

End of Part I

Part II will be published in the next issue of Pranam and includes a look at concepts such as Reincarnation and Heaven & Hell.

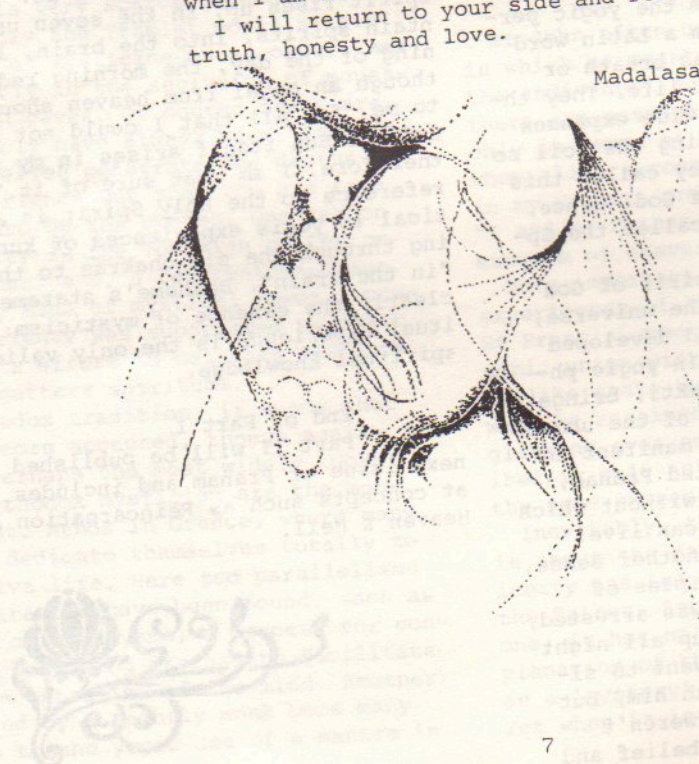




In the depths of your Tantric ocean
lies the pearl of truth, honesty and love.
Plunge your self in this Tantric ocean and
you will hold this pearl in your heart for-
ever.

I know this pearl is you my lord
And I realise it is my duty to serve you
I will go far and wide to do your task and
when I am done
I will return to your side and receive your
truth, honesty and love.

Madalasa



NIKOS KAZANTZAKIS

- THREE TYPES OF PEOPLE

From REPORT TO GRECO
an autobiographical novel
by Nikos Kazantzakis

1) I AM A BOW IN YOUR HANDS, LORD. DRAW ME,
LEST I ROT.

2) DO NOT OVERDRAW ME, LORD. I SHALL BREAK.

3) OVERDRAW ME, LORD, AND WHO CARES IF I
BREAK!

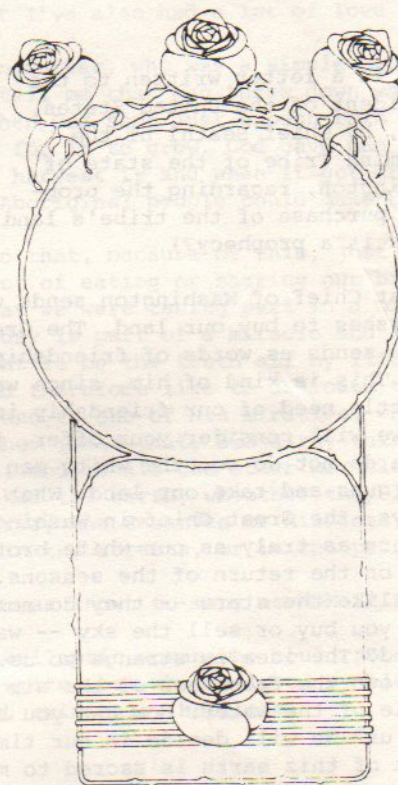
"The charge you give me is a heavy one,
Meneghi. Couldn't our duty be made a little
less bitter?"

"Yes, but not for you or me. There are three
kinds of souls, three kinds of prayers. One:
I am a bow in your hands, Lord. Draw me lest
I rot. Two: Do not overdraw me, Lord. I shall
break. Three: Overdraw me, and who cares if
I break!

"Choose!"

I awoke. The bells of the neighborhood
church, Santo Tome, were tolling matins; day
had begun. Cries echoed in the street, women's
heels clacked on the cobblestones, a young
cock crowed raucously on the courtyard. Toledo
was awakening. My dream still clung to my eye-
lashes; I could still hear the final, mercil-
ess word which had filled me with terror and
shaken me out of my sleep. Choose!

Beloved grandfather, how much time—a flash
or three centuries—has passed since that
night when I slept in Toledo and you, scent-
ing the arrival of a Cretan in your neigh-
borhood, rose from your grave, turned into
a dream, and came to find me? In the atmos-
phere of love, who can distinguish flash from
eternity? A life has slipped by since then.
Black hair has whitened, temples have sunk,
eyes grown dim. I was never able to determine
in whose hands. God's or the devil's the bow
creaked. But I rejoiced at feeling a power,
very much greater and purer than my own,
continually arming me with arrows and shoot-
ing. All wood is from the true cross because
all wood can be made into a cross. Similarly,
all bodies are sacred because all bodies can
be made into a bow. My entire lifetime I was
a bow in merciless, insatiable hands. How
often those invisible hands drew and overdrew
the bow until I heard it creak at the breaking



point! "Let It break", I cried each time.
After all, you had commanded me to choose,
grandfather, and I chose.

I chose. Now the twilight casts its haze
upon the hilltops. The shadows have lengthen-
ed, the air has filled with the dead. The
battle is drawing to a close. Did I win or
lose? The only thing I know is this; I am
full of wounds and still standing on my feet

Full of wounds, all in the breast. I did
what I could, grandfather. More than I could
just as you directed. I did not want you to
feel ashamed of me. Now that the battle is
over, I come to recline at your side, to
become dust at your side, that the two of us
may await the Final Judgement together.

I kiss your hand, grandfather. I kiss your
right shoulder.

Grandfather, hello!

INSPIRATION FROM AN INDIAN CHIEF

(This is a letter written to the President of the United States, 1855, by Chief Seathl of the Duwamish Tribe of the state of Washington, regarding the proposed purchase of the tribe's land. Or is it a prophecy?)

The Great Chief of Washington sends word that he wishes to buy our land. The Great Chief also sends us words of friendship and goodwill. This is kind of him, since we know he has little need of our friendship in return. But we will consider your offer, for we know if we do not do so, the white man may come with guns and take our land. What Chief Seathl says, the Great Chief in Washington can count on as truly as our white brothers can count on the return of the seasons. My words are like the stars -- they do not set.

How can you buy or sell the sky -- warmth of the land? The idea is strange to us. Yet we do not own the freshness of the air or the sparkle of the water. How can you buy them from us? We will decide in our time. Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people.

We know that the white man does not understand our ways. One portion of the land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother, but his enemy, and when he has conquered it, he moves on. He leaves his fathers' graves behind and does not care. He kidnaps the earth from his children. He does not care. His fathers' graves and children's birthright are forgotten. His appetite will devour the earth and leave behind only a desert. The sight of your cities pains the eyes of the redman. But perhaps it is because the redman is a savage and does not understand....

There is no quiet place in the white man's cities. No place to hear the leaves of spring or the rustle of insect's wings. But perhaps because I am a savage and do not understand -- the clatter only seems to insult the ears. And what is there to life if a man cannot hear the lovely cry of a whippoorwill or the arguments of the frogs around the pond at night? The Indian prefers the soft sound of the wind darting over the face of the pond, and the smell of the wind itself cleansed by the mid-day rain, or scented with a pinon pine. The air is precious to the redman. For all things share the same breath -- the beasts, the trees, the man. The white man does not seem to notice the air he breathes. Like a man dying for many days, he is numb to the stench.

If I decide to accept, I will make one condition. The white man must treat the beasts of this land as his brothers. I am a savage and I do not understand any other way. I have seen a thousand rotting buffalos on the prairies, left by the white man who shot them from a passing train. I am a savage and I do not understand how the smoking iron horse can be more important than the buffalo that we kill only to stay alive. What is man without the beasts? If all the beasts were gone, men would die from great loneliness of spirit, for whatever happens to the beast also happens to man. All things are connected. Whatever befalls the earth befalls the sons of the earth.

Our children have seen their fathers humbled in defeat. Our warriors have felt shame. And after defeat, they turn their days in idleness and contaminate their bodies with sweet food and strong drink. It matters little where we pass the rest of our days -- they are not many. A few more hours, a few more winters, and none of the children of the great tribes that once lived on this earth, or that roamed in small bands in the woods, will be left to mourn the graves of a people once as powerful and hopeful as yours.

MUM SHIRL

One thing we know which the white man may one day discover. Our God is the same God. And his compassion is equal for the redman and the white. The earth is precious to him. And to harm the earth is to heap contempt on its creator. The whites, too, shall pass -- perhaps sooner than other tribes. Continue to contaminate your own bed, and you will one night suffocate in your own waste. When the buffalos are all slaughtered, the wild horses all tamed, the secret corners of the forest heavy with the scent of many men, and the view of the ripe hills blotted by talking wives, where is the thicket? Gone. Where is the eagle? Gone. And what is to say goodbye to the swift and the hunt, the end of living and the beginning of survival.

We might understand if we knew what it was the white man dreams, what hopes he describes to his children on long winter nights, what visions he burns into their minds, so that they will wish for tomorrow. But we are savages. The white man's dreams are hidden from us. And because they are hidden, we will go our own way. If we agree, it will be to secure your reservation you have promised. Then perhaps we may live out our brief days as we wish. When the last redman has vanished from the earth, and the memory is only the shadow of the cloud moving across the prairie, these shores and forest will still hold the spirits of my people, for they love this earth as the newborn loves its mother's heartbeats. If we sell our land, love it as we've loved it. Care for it, as we've cared for it. Hold in your mind the memory of the land, as it is when you take it with all your strength, with all your might, and with all your heart -- preserve it for your children, and love it as God loves us all. One thing we know -- our God is the same God. This earth is precious to him. Even the white man cannot be exempt from the common destiny.

My Grandfather used to tell me, 'Colleen, first you've got to love yourself, and then you can spread it around'. I've tried to live by that all my life. I've had a lot of problems, many of which cannot be put into this book, but I've also had a lot of love heaped on me.

My Grandfather, who was a simple man, also used to tell me that man threw down wheat seeds. Then God sent just enough rain and sun and wind for it to grow. God gave man the ability to harvest it and when it got crushed up, the Aboriginal people could make bread or lamper.

He said that, because of this, just the simple act of eating or sharing our bread meant that we were taking part in a miracle.

Every day is part of a miracle and I have found that to be the truth all my life.

I would therefore like to dedicate this book to God, and to one of His miracles, who was my Grandfather (Hear that, Budjaarn, this one is for you), and to all the other miracles who have walked the earth, wheather they live in the deserts, the Reserves or Missions, in the houses, in the streets, or in the prisons....

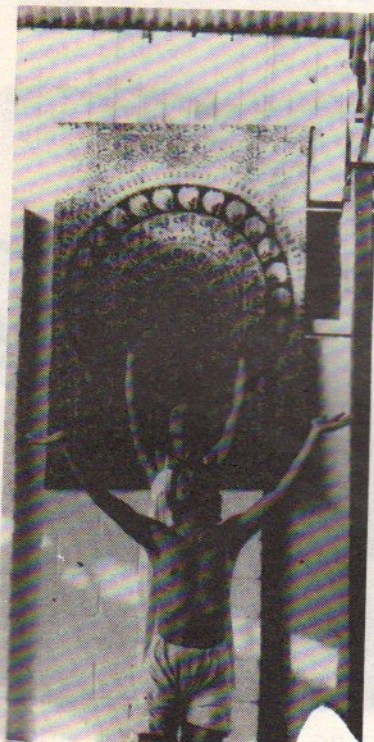
A woman known to many as MUM SHIRL.

An epilaptic woman who could not read or write, but who is loved by alcholics, criminals, homeless.

PHOTOS FROM CONFEST



AND ANANDAMELA



SUVA SECTORIAL

Anandapalii

Nirmaya, Chandra Shekhar and Premadatta joined the community, and Dipti was born shortly after their arrival. They have constructed a magnificent home which is also used as the creche for retreats. Ac. Parananda Avt. arrived and began the Global HPMG training centre for brothers. Vast improvements have been carried out on the Ashram building, and a new meditation hall built.

Relations with the Stanthorpe community are excellent: a yoga class is held for the public and another one for sub-normal teenagers; Margiis are active in the theatrical group and a party was held which 80 townspeople attended.

On the farming side, a new peach orchard was put in, the drought has finally broken, but to the extent that the rain broke the dam! A good crop of peaches, plums, apricots, apples, grapes was harvested. The cow has had a calf, and she and the two goats supply the milk for the community.

The potential of the community as a festival/seminar site is being developed enthusiastically after the inspiring Anandamela festival.

The Anandapallians are having a lot of contact with the Lismore "Rainbow Region" and many introductory meditation talks have been held in the area.

Brisbane

A university symposium on alternatives included a well received kiirtan and meditation programme of Margiis.

Numerous meditation lectures and womens strengthening workshops were held throughout Queensland reaching as far as Cairns and Mt. Isa. For the first time we also held them in Darwin and Alice Springs.

Womens Master Unit

A sixty acre property was bought near Gympie to begin our first Womens Master Unit in Australia. Didi Anandabratati and a number of sisters are there now to establish the project.

Sydney

Land has been bought at Katoomba upon which the new Sectorial Office cum retreat site will be built.

Sadavrata was begun with a pre-Christmas distribution of food to 200 people.

Weekly meditation - yoga classes were taken at two universities.



REVIEW 1981

Inside Parramatta jail, Govinda, Vishva-mitra and Narada have been running a weekly meditation class which has brought eight initiations.

Four persons were initiated in Cessnock prison as a result of Pranav's classes.

Sunrise School continues to provide a medium for growth not only for its students but for all involved.

Lectures, workshops, meditation and kiirtan were well received at the Tanelorn Festival and the Healing Festival.

Lectures and workshops were also held in Canberra, Leeton, Newcastle, Katoomba, Woollongong and Coff's Harbour.

CHOGM

The security forces' carefully orchestrated raids on Margiis in Sydney and Melbourne fell flat when they failed totally to find anything incriminating. Sections of the press exposed the fiasco and AM again received favourable publicity. Other sections of the press printed police lies and rumours; lawyers have advised us that defamation suits against them would be favourable, and legal aid is still being sought in this regard.



Cont. on page 19

CAADA

1981 saw the campaign to release the brothers gain tremendous momentum. The case received 'highlight' status in sections of the media such as the 'Nationwide' TV documentary, the ABC's 'Investigations' radio programme, and the Sydney Morning Herald's major article. The coverage was always positive and widespread, including union newspapers and FM radio programmes.

Numerous Labor Party branches have come out in support, as have many MP's & trade unions.

Labor MP, George Petersen made an in-depth statement of the case in NSW parliament calling for an immediate acquittal of the 3.

Amnesty International and International Commission of Jurists are taking supportive roles, as is the Australian Council of Civil Liberties.

Demonstrations, public rallies, street theatre, postering and leafletting have also contributed to the present situation where the public is virtually convinced of their innocence, and of the guilt of the police.



Pacific Islands

Meditation groups have been established in all the main island groups. In some the response has been so good that other activities have also been begun. These include five schools, six adult education classes, two small collective farms, a press, dance and drama groups, molasses industry, grass mat industry, six womens clubs and regular health camps.

ANANDAMELA

When someone asks after your welfare, how should you reply?

'I am bursting with energy and dancing with energy'.

I think this is how any of the participants in the Mela would have responded if asked how they felt at the end. In nine intense days a very worthwhile, ideological, and (especially) blissful event was created.

The festival was preceded by several energetic days of preparation. Building alterations and painting took the most time. As people started arriving a frantic rush was on to finish, which we did by a truly collective effort. This type of co-operation and enthusiasm set the feeling for the rest of the festival.

Both margiis and non-margiis found themselves personally enriched by the whole Mela experience. For margiis it was an opportunity to experience spirituality in a new situation - different from the UKK preceding. It provided a chance to interact with a wide range of people in an environment that is a reflection of the ideology within us. Many margiis discovered a radically expanded view of our own spiritual practices, and a validation of them from external sources. There was input of new ideas from a like-minded but very diverse range of people.

For non-margiis the Mela provided an introduction to the vastness and practicability of Ananda Marga ideology, but without labels, giving scope for an objective view. The response was so positive that it surprised us at times! It gave them an opportunity to try Ananda Marga spiritual practices and experience the intensity and bliss derived therefrom. A really safe environment was created in which they could have space to explore, share and grow. The informative programme cleared up many vague and confused ideas held about spirituality, and people really appreciated this. The sentient diet was a new experience for many including those already vegetarian.

Bhajan sessions (held before collective meditation) proved a high point of the Mela. They allowed a truly devotional sentiment to blossom within even the most 'dry' people (in their own evaluation). A very sweet and blissful vibration was often experienced and a tremendous unity. The 'love is all there

is' dance was used to introduce kiirtan, and this proved to be very popular.

The arts played a dominant role. At the start a beautiful rainbow mural was created on one of the walls in the main hall. Spontaneous musical jams became quite a feature, both during the day and in the evening entertainment. Kalicharan took the floor several times and had everyone in stitches. There were films, clown shows, and a grand finale on the last night. For this many different participants prepared items that were moving and meaningful.

The lectures and workshops were expanding, not just mentally but also emotionally, physically and spiritually. Both margiis and non-margiis derived much value from the philosophy talks. Personal mental and physical health was covered from a variety of angles. The most stimulating sessions proved to be the ones on social issues. Many controversial areas were discussed and argued, providing fresh ideas for all present. Mens and womens consciousness-raising workshops introduced important ideas that were quite new to many people.

From the organising viewpoint it was particularly satisfying that here was a large gathering for which we could set the whole tone level. None of the things that so often spoil festivals or bring people down were allowed to intrude. It was an opportunity to run something on a large scale in an ideological manner, and it certainly validated the strength inherent in our ideology. Through the Mela both Anandapalli and Ananda Marga received an important boost. It provided the opportunity to utilise the facilities at Anandapalli as well as getting it better known. For Ananda Marga it was an excellent pracar exercise in both the initiations and the good feelings towards Ananda Marga that everyone left with.

The Mela finished with a spontaneous dance that moved many to blissful tears. It was a wonderful culmination of the love and warmth that had built up between everyone, and was a real integration of human and spiritual feelings. Certainly the character of the festival that of bliss, and the discovery thereof. Baba's ideology is so vast - we do a bit of applying and magic.

VICTORIAN DOWN TO EARTH



In the past it has often struck me as ironic that at "Down to Earth" festivals a remarkable proportion of those attending seemed to have their feet further from the ground than is usual, rather than closer.

However, at the 1982 5 day confest (conference cum festival), at Daylesford, the "Down to Earth Movement" showed distinct signs of really coming down to earth. About 4000 people attended, events were notably more organised than in previous years and featured for the first time an area dedicated to presentations on socio-economic issues and alternatives - the "Community Politics Village" (it was of course the best organised of the various villages).

There seemed to be a general increase in awareness of the realities of social change and the relevance of political theory and action to the alternatives movement. (This follows close on the heels of the formation of the PEACE party in NSW - it is not an isolated development).

Ananda Marga presented a varied programme, beginning each day at dawn with devotional songs, kiirtan, dancing and meditation. Many people commented how sweet it was to be awoken by the singing - quite a crowd joined us each morning and the blissful chorus of voices and instruments carried well in the crisp morning air.

Later each morning at 10 a.m. in the Down to Earth dome - a familiar landmark at many an alternative festivals, workshops on Tantra by Dada Nalinaksa attracted a lot of interest - on the second day more than 100 people danced kiirtan, filling the dome and creating a powerful spiritual vibration.

At the same time each morning Womens Strengthening Workshops were conducted in

the prominent Womens Meditation Tent, with Didi Cinmayii and were very popular, inspiring many sisters who were spiritually inclined and found it refreshing to discover a spiritual ideology which does not simply reflect the repressive attitudes of our society, or some other society, towards women, but stresses the need for womens emancipation on all levels.

Workshops on "Women in Spirituality" in the afternoon were also very well attended.

One highlight of the festival, from our point of view, was a talk by Didi Ananda-bratati, attended by 100 or more people, on the presentation of Ananda Marga in Australia, particularly the CHOGM raids, and the continuing unjust imprisonment of our 3 brothers in Sydney. This talk received a positive response and Didi was asked to give a talk on PROUT on the spot. This was also extremely well received by people of a variety of political persuasions; anarchists, Maoists, Marxists etc.

Each evening we bathed the surroundings in the bliss of more bhajans, kiirtan and dancing, and a steady stream of curios people came to our tent, to speak with the orange white clad figure of Dada Devaraja or whatever margii was holding the fort at the time.

A large number of people at this years DTE festival recognised the uniqueness of Ananda Marga as a spiritual movement committed to progressive social change. I feel these were the resulting factors:

- 1) a growing awareness amongst progressive minded people of the need for social and spiritual change to go hand in hand, and;
- 2) an expanding understanding on our own part of the Universal Nature of our ideology, and an accordingly more developed capacity to communicate to others.

The overwhelming success of this year has left those of us who participated full of inspiration, not only for the DTE festival next year, and for the other festivals planned (Tanelorn, Mind & Body Healing etc), but for the scope of Ananda Margas work in Australia as a force for social and spiritual progress.

BABA NAM KEVALAM

CAADA: REVUE OF 1981 PUBLIC MEETING IN SYDNEY

The Campaign for the Acquittal of Anderson, Dunn and Alister (CAADA) received a big boost when 200 people attended a public meeting in the Redfern Town Hall, Sydney, on February 13.

The campaign has been steadily gaining public support since the three margiis (Govinda, Vishvamitra and Narada Muni) were convicted on August 1, 1979, of conspiring to murder Robert Cameron, leader of the right-wing National Front organisation.

The meeting unanimously passed five resolutions:

1. Expressing its solidarity with the brothers and recognising their status as political prisoners.
2. Calling on the New South Wales Government to secure the immediate and unconditional release of the three brothers.
3. Calling on the NSW Government to begin an immediate enquiry into the circumstances surrounding the convictions of the three brothers.
4. Calling on the State Attorney General, Frank Walker, to set an early date for the resumption of the Hilton Hotel bombing inquest so that the brothers could be represented and given an opportunity to prove their innocence with regard to the allegations made against them.
5. Calling for a cessation of the police practice of using verbals (unsigned fabricated statements purported to have been made by defendants) as a means to gaining convictions, acknowledging that verbals were used in the brothers' case.

The meeting was held to coincide with the third anniversary of the Hilton Hotel bomb explosion in which three people died. Joan Cocksedge, Member of the Legislative Council of Victoria, said that they were not the only victims -- three men were rotting in prison, not so much for the frame-up charges but for the implication that they were involved in the Hilton bombing. The severity of the sentence could only be because of the judge's determination to punish someone for the Hilton tragedy.

She said she believed ASIO had been forced to take action when their plans went awry, to avert the blame falling on them. They had therefore concocted the plan to implicate Ananda Marga which had resulted in the brothers' conviction.

New South Wales M.P. George Petersen also spoke. He said he thought that what happened to Ananda Marga was a precursor "of what can happen to us all". We were well on the way to seeing a totalitarian government, such as in Chile, being established in Australia. He said that police agent Seary's evidence that linked the three brothers with the Hilton, was "obvious garbage".

He said it was encouraging to see such a wide mixture of political and ideological beliefs represented at the meeting. Everyone was there, he said, because they knew that a threat existed -- ASIO had got away with planting the Hilton bomb. He added it was the ALP's responsibility to expose "the whole rotten business".

Barry Cotter, secretary of the Administrative Clerical Officers Association, said that the case represented an obvious injustice that needed to be rectified. He said he found it very disturbing that the Attorney General had allowed an inquest into the Hilton bombing to start and stop in secret.

This was a key point in the press release by the three brothers the same day.

"The holding of a secret inquest into the Hilton bombing serves to further cover-up the crimes committed against us in the subsequent 'investigation' into that incident.

"The secret inquest prevents proper examination of police and police agents who have fabricated evidence to have us convicted of false charges and also those who threatened to, and actually did, fabricate evidence regarding the Hilton."

The lack of press coverage was disappointing to say the least, although Channel 10 News Team made an appearance no footage of the Public Meeting was to be seen on television that night or subsequent nights nor was anyone interviewed. However, 4 Corners is producing an episode on the meeting which should be shown this month.

JOIN THE UKK. CLUB

THIS TIME.....

Well folks, we'er learning our lessons, accumulating experience, and planning early this year for the UKK and Ananda Mela. So that you can know well in advance and make plans accordingly, here are the details:

Seperate brothers and sisters camps:
27 - 29 December

UKK (Ananda Marga retreat):
30 December - 3 January

Ananda Mela: 7 - 14 January

Prices: UKK is the same price as last year, but with a \$10 extra added for amenities (agreed to by all at the UKK)

i.e. QLD/NSW - \$50 VIC/SA - \$40
WA/TAS/NZ - \$25

Couples are full price

Children 4-12 - \$10, 12-18 - $\frac{1}{2}$ price

(this money will be used to supply extra equipment, amenities, and food for creche).

Ananda Mela \$70 for 7 days, any extra money generated will go into amenities.

Special package for Margiis - UKK and Mela.

i.e. QLD/NSW - \$85 VIC/SA - \$75
WA/TAS/etc - \$60

UKK Club

This idea was discussed at the UKK and we would like to apply it as follows:

Margiis can make regular payments towards the UKK/Festival fees by sending them to a special Account in Sydney. All fees will be fully refundable but we must receive notification by December 1st. By doing this in a central account we can get a high interest rate, and have proper time to develop facilities, instead of the usual last minute panic. It makes the fees seem far less formidable - only \$10 a month!!! All payments will be receipted. It is recommended that every margii send at least $\frac{1}{4}$ of their fee by this system.

You can start immediately if you want by sending a cheque/money order made out to Ananda Marga, and one of the enclosed forms. Keep a duplicate form for your own records. You will receive a receipt.

Apart from this, the deadline for all UKK fees will be December 1st and Mela fees by December 24th. We really do want to have all



the building and proper kitchen facilities etc finished in time.

Here is an opportunity for us to act collectively and in a 'well thought, pre-planned manner'.

*One of Baba's definitions of a Sadvipra.

At Clearlight Wholefoods in Adelaide, a lot of work has been done to the shop and the management co-operative is working very successfully. In the Renaissance Universal Centre nextdoor a number of courses, meetings, film and slide nights and two RAWA concerts were organised. There is a lot of scope for further development of these projects - sufficient to involve one or more Margii families who might be interested. The soup kitchen also continues to operate from the R.U. Centre.

Acaryas visited more than 15 new towns in the Region, particularly in Victoria, and new meditation groups have now begun in Bendigo, Ballarat, Warnambool and Campbellfield. Courses were run in 9 different places during the year, and in Victoria were followed by the most inspiring introductory retreats in May and September. Our Regional UKK was in July and was much enjoyed by all.

Jayapala, who was running 4 of the courses, has now gone to India to train as an acarya, as has our sister Satya who was working in Rainbow School in Melbourne.

Rainbow School is running well at the Sisters Training Centre in Melbourne, with about 20 students. They are in need of a new teacher since Satya left. A womens centre was opened there in October and a variety of activities happen regularly - consciousness raising, self defence, meditation and yoga.

Meanwhile our families have been growing in other ways - beautiful baby boys were born to Pratibha and Jagadiish, and Maniha and Vishvarupa. In December 30 or so Margiis from around Victoria gathered in Ballarat to celebrate the spiritual wedding of Devika and Jayasena - a most blissful occasion.

Presses: New Presses were purchased in Melbourne, Brisbane and Wellington during the course of the year.

Perth News

1982 has been a full year in Perth. With Ba'ba's special emphasis on the Sadavrata (service) programme there was a renewal of inspiration for the soup kitchen. Numbers are up to 80 persons each Sunday. Perth set the highest example for Ba'ba's 5.00 a.m. collective Dharma Cakra (Paincajanya) also. Members of each family have been taking turns to participate every morning and the whole unit has been completely vibrated. The Inner Healing Centre was opened by Vasu and Satyavan. Savitri started a class on Yoga, medita-



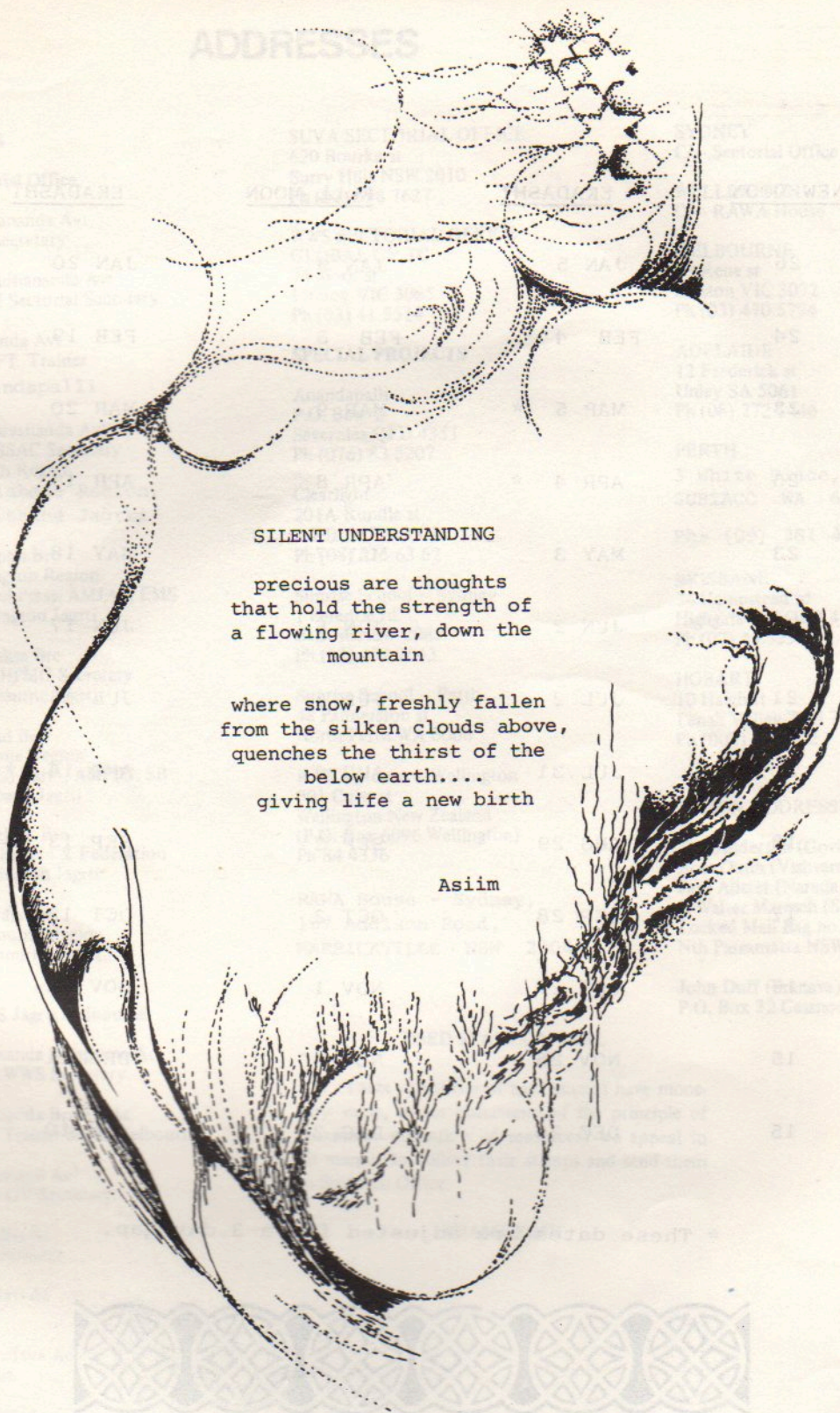
tion and nutrition, Girija' and Sarita' held a vegetarian cooking course, Sarala and Gita put a lot into weekly PWSA meetings (as do most sisters). Bhaktavirya completed another excellent year of THE LIBERATOR and Karun and Sahadeva have steered our vegetarian restaurant, Flamewaves, through the year successfully also. (Incidentally, at least \$50.00 a week of Flamewaves profits go to an Aboriginal Women's Refuge or other service projects). Excellent Women's workshops were held resulting in 20 sisters getting initiated.

Very happy news was the marriage of Sahadeva and Saral followed by a trip to India to see BA'BA'.

Amalinaji gave birth to a baby girl straight after Dharma Cakra.

In Busselton Amala and Pavan also have a new baby girl. Savitri has just given birth to a baby boy.





SILENT UNDERSTANDING

precious are thoughts
that hold the strength of
a flowing river, down the
mountain

where snow, freshly fallen
from the silken clouds above,
quenches the thirst of the
below earth....
giving life a new birth

Asiim

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SPECIAL PROJECT

Amundson



Ac Patersons Ave
LITAC LTT Taper

Ac Patersons Ave
LITAC LTT Taper

Ac Patersons Ave
LITAC LTT Taper

Ac Patersons Ave
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Ac Patersons Ave
LITAC LTT Taper

USED STAFFS ATTEND

Ac Patersons Ave
LITAC LTT Taper

